TOWN & OUNTRY HURCH

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The Larger Parish Plan

FRANK R. MEASE

• The Larger Parish Plan is effectively meeting the needs of the rural church in America. Many major denominations of American Protestantism are now using this method of strengthening, reviving, and rehabilitating rural churches.

What is a larger parish? We define the larger parish as "a group of churches within a prescribed area, working together in a cooperative effort for an adequate program of Christian Faith and Life, to meet all the needs of all the people in that area."

Changing Communities

Rural America has changed. There was a time when the country church was the center of the religious and social life of the community. Today the small face-to-face neighborhood has given way to the emergence of the larger community, village, or town. In the process rural people are becoming urbanized, and urban people are becoming ruralized. The psychological gap between country and town people is lessened. Their interests are becoming one.

The larger parish plan is an effective method for bettering church cooperation in town and country areas. Many larger parishes include churches of various denominations united in a unified program of Christian faith and life. It is an excellent form of Christian cooperative effort. Basically, the larger parish plan is a practical demonstration of cooperation among churches. Without this spirit and attitude of cooperation the larger parish plan cannot succeed.

Principles and Techniques

No two larger parishes are exactly alike but there are some fundamental principles and techniques. The cooperation of churches and their leaders in the prescribed area is basic. The full cooperation of the parish staff members is essential. Good program planning is one major objective of larger parish work. This is made possible because of a better trained ministry and staff.

The larger Parish Plan calls for certain definite techniques listed as follows:

1. A larger parish requires a parish council. The Council determines policies, plans and executes, through its committees, the program of parish activities.

2. A larger parish requires a parish staff. This staff usually includes the paid workers, such as ordained ministers and workers in the parish, the Director of Religious Education, and ministerial students.

3. In a larger parish specialized tasks are assigned to each staff member.

The Larger Parish Council

The distinguishing characteristic of a larger parish is the functioning of a parish council. This council is made up of two or more elected or appointed representatives from each of the parish churches. Each representative from a local church represents a certain area of work. If a church elects four representatives one may represent men's work, another women's work, another youth activities, and a fourth one, music.

The larger parish council meets regularly during the year to conduct parish business and plan the parish program. Most councils meet quarterly. Some meet twice a year.

The larger parish council is the executive body of the parish, directing and planning the over-all parish program.

The larger parish council acts upon application of other churches for membership in the council.

The larger parish council suggests activities for the parish. The work of the council is carried on through the proper functioning of the council committees.

Parish Council Committees

The committees of the council are made up of the various representatives from the churches. An efficiently run council handles most of its business and plans through these committees. The committees can meet upon call of their respective chairmen for special meetings between the times of regular council meetings.

The importance of the parish council cannot be overemphasized. It is the over-all governing and planning body. The constitution of a parish council will indicate the organizational plan of the parish.

A parish council may have as many committees as it believes necessary to carry on its work. Additional committees may be added as the needs of the parish require. The committee members making up the council are laymen from the churches. The Larger Parish Plan and work definitely emphasizes and uses laymen in the work of the church. In turn, attendance at council meetings is a clear indication of the importance the laymen place upon the work of the church.

Larger Parish Director

The work of the parish council, and oversight of the parish program, activities, and projects, is the responsibility of the parish director. He organizes, directs, and supervises the parish program in general. His responsibilities are:

1. Organizational: Moderator of parish council; ex-officio member of all parish committees.

2. Administrative: Planning and executing the parish work through the parish council and its committees.

3. Preaching: Regular, and supplying of vacant churches.

4. Pastoral: visitation, sacraments, etc.

5. Other duties: Such as conducting seminars for the parish staff, presiding over executive committee meetings, supervising the work of students, community leadership and cooperation, foster cooperation with other social and community agencies.

Paid Personnel

The paid workers in a larger parish generally include any of the following, employed on a full or part-time basis:

1. The parish director.
2. The ordained ministers.
3. Other paid workers such as, church visitor, summer student workers, student-internes, week-end students, seminary students, parish worker, parish nurse, community worker, local lay preachers, associate pastor, summer pastor, director of religious education, Sunday school missionary worker, teacher of week-day religious classes, daily vacation Bible school workers, clerical help.

Executive Committee

The executive committee of the council generally includes the parish staff and the elected officers of the parish council. In many cases two or more other individuals, not officers of the council, are elected by the council from its own membership to serve on the executive committee. This number may be more than two, or less than two, according to the wish of the council.

The duties of the executive committee are: The holding of regular committee meetings between the times of council meetings to review and examine the whole parish program; the preparing of a docket for the forth-coming council meeting. This will save time and help to get things done in proper order at the council meeting.

There is now a definite trend toward longer term tenure of pastors, parish directors, and other workers in larger parishes.

Every larger parish has a parish treasury and treasurer. A self-supporting parish is the ultimate goal.

Program

The survey of fifty-six larger parishes reveals the many possible types of programs and activities engaged in by larger parishes. Here is a listing of such activities and programs:

1. Regular preaching services.
2. Preaching missions, revivals, evangelistic services.
3. Church officers' training courses.
4. Church school teacher training courses.
5. Youth rallies, camps, conferences, and caravans.
6. Parish-wide men's meetings, women's meetings, parish family nights.
7. Parish staff meetings, executive committee meetings, etc.
8. Music clinics, parish choirs, concerts.
9. Rural Life Sunday, Harvest Festival observances.
10. Parish visitation evangelism.
11. Religious education council meetings and programs.
12. Young Adult programs.
13. Daily Vacation and Week-day Bible Schools.
14. Parish hymn-sings, picnics, etc.
15. Rural life conferences.
16. Training classes for seminarians.
17. Visual aid programs.
18. Stewardship education, missionary education.

The larger parish ministers and churches should cooperate with other community agencies working for the betterment of the community.

Success in larger parish work depends to a great extent upon adequately trained leadership.

The Larger Parish Plan has now become a real source of hope for a restored, rehabilitated, rural church in rural Protestant America.

Iowa Community Life

Iowa Community Life, Bulletin of the Iowa Council for Community Improvement, published at Ames, Iowa, is being mailed by the Council's member organizations to 5,000 Iowa community leaders.

How to Revive a Rural Church

RICHARD O. COMFORT

"The hand of the Lord was upon e, and carried me out in the spirit the Lord, and set me down in the idst of the valley which was full of ones, and caused me to pass by em round about; and behold, ere were very many in the open alley; and, lo, they were very dry. nd he said unto me, Son of man, an these bones live?"

Let us paraphrase this message hich the Lord gave to Ezekiel as it pplies to the rural church situation n America. "The hand of the Lord as upon me, and carried me out in ne spirit of the Lord, and set me own in the midst of America which as full of churches, and caused me o pass by them round about; and ehold, there were very many in the mall villages and open country; nd, lo, they were very dry, weak, nd dying. And he said unto me, on of man, can these churches ive?"

Planning for the Future

Can these churches live? Should hese churches live? In the last few ears we have done much thinking nd talking about these questions. We have comity committees at work n all levels. Conferences have dis-ussed these matters. Through count-less surveys we have tried to discover he correct answers. However, local people and their leaders must ear-nestly seek to analyze their own situ-ation both historically and at the present time so that they will be able to plan for the future of their church.

The Rural Church Department of the Theological Seminary of the University of Dubuque, under the direction of Dr. Calvin Schnucker, has developed a plan during the past eight years to help resurrect many dead and dying churches.

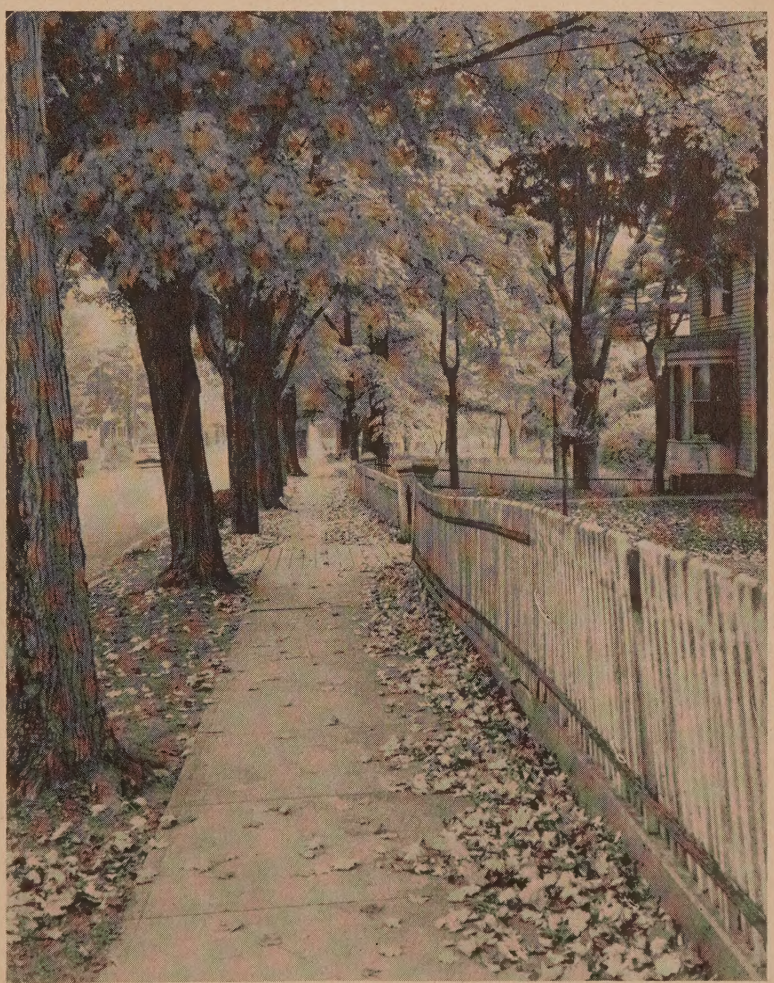
In Crossroads, Iowa, this is what happened:

"You do not mean that these graphs are made from the figures of our church, do you?" "What happened to our benevolence giving in 1932?" "We must think a lot more of ourselves than the rest of the world. Look at the comparison of our current receipts and benevolence giving over the past twenty-five years." "What happened to our membership to make it drop so much in 1942?" "Our Sunday school membership has not kept up with the gain in population that our community has had during the last twenty-five years. Something must be wrong with us."

These comments came from a congregation that was looking at its work as reflected in four line graphs showing the church and Sunday school membership and the current receipts and benevolence giving. One of the students of the Theological Seminary of the University of Dubuque has compiled the figures from denominational yearbooks and drawn the graphs as a part of a rural church research project.

Records are Valuable

A young woman who had recently joined the church asked this embarrassing question: "Could I have an up-to-date list of the members of the church?" After discussing the matter, the officers finally had to admit



Autumn Scene,
Madison, N. J.

Photo by Philip D. Gendreau, N. Y.

that there was no such list available. To this the young woman said, "Well, these graphs indicate that we should have an evangelistic campaign to win people to Christ. How can we do this when we do not know who already has joined our church?" It was agreed that the list of members should be compiled and sent to everyone who belonged to the church.

We need to think about the Sunday school of our church. Do we have accurate Sunday school records for the last fifteen or twenty-five years so we can check the attendance of the different classes and compare them with the public school figures?

In order for our church to grow and develop, we will have to study the past, bring our records up to date and see what our present situation is.

A young man about thirty years of age said, "A good example of what is wrong with our church is what has happened to all of the young people that I was in Sunday school with fifteen years ago. Some have moved away. Many are still in our community but only a few of us still attend church and make a definite contribution to community life. We should put on a campaign to get these young married couples out to church. Many of them send their children to our Sunday school."

Action Needed

The Seminary representative who had been a silent witness said, "Since we have all had a chance to see what has been wrong with our church we should now discuss how we can change our mistakes and make plans for our church to go forward. Let us make a list of things that we must do."

After much discussion the secretary's notes looked like this: "Our church must do the following things as soon as possible:

"1. Compile a list of active members.

"2. Plan and carry through an evangelistic campaign.

"3. Develop a program to meet the needs of the young people in our community.

"4. Study the needs of the young adults and begin to meet these needs through our church.

"5. Since there are a large number of older people, we must be sure that we do something specific to keep them related to the work of our church."

Committees were appointed to work in these five areas, and they were warned that the mere making of plans was not the end of their task but only the beginning. The plans were to be put into action and not just filed in the minutes.

The answer to the original question, "Son of man, can these churches live?" in many instances is "Yes!" By proper planning, hard work, and faith in God and man, many rural churches can be and are revived.

I am a Village Pastor because . . .

J. W. BENCH

• I am the pastor of a village church, which, strictly speaking, is a rural church. I am convinced that the rural church has a strategic place and can be an important influence in the future of our denomination and the nation as well.

The rural areas are the biological seed beds from whence comes the growth of our population. Since the chances are that the major portion of this rural population surplus doesn't move to the city until after high school, the rural church has a very important part to play in these most formative years in the lives of people. If the lives of those who leave the rural areas are not touched before departure, chances are rather slim that they will be found and reached for Christ and His Church in new surroundings.

Opportunity for Service

As a pastor of a village church, I see in this a great opportunity for service—a challenge to the whole Church to minister more adequately to the rural church.

Because of certain scientific advances, there appears to be the beginning of a trend away from the city—a sort of a decentralization movement. Perhaps much of this seeming movement is still in the talk stage, but we have noted numerous housing projects out of metropolitan areas, where each home has some acreage with it. Even now this is facing my parish with opportunity for an ever increasing ministry. I see in this movement a challenge to the rural church and pastor to provide a program adequate to serve this influx and growth.

Sometimes rural people tend to belittle themselves and their station in life. Here I see a challenge to help people who till the soil, that they may see that they are co-workers with God in the task of feeding the world.

Let the ministry of the church in town and country be adequate, and comprehensive, let it have perspective, let it be as broad as the Gospel of Jesus Christ—and above all, let it be interpreted in terms of rural people in accents clear and simple.

—Reprinted from
The World Evangel

The Small Church

"God must love the small church because He has made so many of them," says Douglass H. Atwill, retired Episcopal bishop of North Dakota, in a recent issue of *Crossroads*, journal of the Rural Workers' Fellowship of the Episcopal Church.

Small churches often make great contributions to the lay activities of city parishes as well as to the ministry of churches all over the world. "Thank God for the small church," writes Dr. Atwill, "for the patience, courage, loyalty and devotion which this source supplies to the Church in the nation for the enhancement and the enrichment of its life."

Fellowship for Rural Training

At the commencement exercises of Union Theological Seminary, held last spring in The Riverside Church, New York, the Rev. Edgar A. Raynis of Plattekill, N.Y., was awarded the Maxwell Fellowship of Auburn Seminary for the purpose of securing special training in the rural field.

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A County Council Rural Program

• It is presumed that in a county area predominantly rural, everything a council does will be "town and country" and that a special committee on town and country will not be necessary. However, in some counties where there is a large city, it may be wise to set up a town and country committee to facilitate growth of interest and develop program in rural and suburban areas.

The program of any county council's rural department should include both the projects directly sponsored and initiated by the department and those in which it gives advice or correlation to the work of other departments of the council. The program should be made to fit the leadership, attitudes, relationships, and funds available.

Activities

The following suggestions are made for desirable activities of a county council, or for a town and country committee to consider:

1. Promotion of rallies around such themes as—
   Religious implications of the agricultural revolution;
   Practical ideals for town and country living;
   Patterns of effective rural church work;
   The Town and Country Church and World Order;
   Aspects of the town and country community that affect the family;
   Youth leadership in town and country churches;
   Religious education in the rural parish;
   Christian social action for town and country churches.
2. Leadership training schools for teachers and leaders.
3. Institutes on such subjects as—
   Worship in town and country churches;
   Vacation church schools;
   Visual education;
   Leaders of all rural youth-serving agencies;
   The family farm.
4. Promotion of small study groups of current town and country problems.
5. Promotion of Rural Life Sunday and Harvest Festival observances.
6. Development of greater interest in Christian town and country life for your people through formation of a Christian Youth Movement Council.
7. Promotion of a conference for young adults to challenge them to town and country community leadership.
8. Promotion of the observance of Christian Family Week.
9. Promotion of community and church cooperation.
10. Cooperation with County Agent, Home Demonstration Agent, Soil Conservation Service and other civic improvement organizations.

Finances

The financing of a council's rural program may be difficult, even though in most counties the needed amount is not large.

Several ways and means of securing adequate finances should be explored. First, if there is a county council, an appropriation may be secured from the general budget of that council. This may be supplemented in some cases by special offerings taken at rallies and conferences. Denominational appropriations through state bodies are sometimes possible. Gifts from individuals may be solicited, provided general clearances have been made through the finance committee of the council.

The Rural Committee

The committee which directs the work of the rural department in a county council of churches should be composed of people with a sin-

cere interest in rural work. They should be representative of a wide variety of other interests.

The relationships of the committee are important. They include those with other committees of the council and also those with non-council agencies. The chairman of the rural committee should be on the executive board of the council.

The rural committee should represent the council in cooperative relationships with agricultural and social organizations in the county. This is one of the important reasons for having a rural committee.

This is the second article TOWN AND COUNTRY CHURCH *has reprinted from the manual, "Serving Town and Country Churches Cooperatively," which was prepared by the Inter-Council Field Department, composed of representatives of seven intercouncil agencies, now embodied in the National Council of the Churches of Christ in the U.S.A.*

Christianity and Conservation

Agriculture is a Christian "calling;" farmers are co-partners with God in creation, and therefore "Stewards of the Soil," writes James S. Hilander in a recent issue of *The Moravian,* published at Bethlehem, Pennsylvania.

Mr. Hilander stresses the view that so-called rural interests are the interests of the world, and misuse of the soil during the present generation may cause the starvation of another generation. "It is required in stewards that a man be found faithful."

Agricultural Sunday

In Vellore, India, "Agricultural Sunday" is observed by the natives with "symbolical offerings" of chickens, etc. A recent issue of *The Church Herald,* Grand Rapids, Mich., featured a cover illustration of an Indian chapel decorated with shrubs, pumpkins, pears and other fruits on "Agricultural Sunday."

A Lay Ministry in the Tennessee Valley

JAMES E. HANKINS

• Rural leaders have long felt the need for a more adequate ministry for the town and country church. One phase of this need is the lack of services of worship conducted in the large circuits and parishes. Regardless of how hard a pastor works, irrespective of how many times he may preach on Sunday, he cannot provide a sufficient number of services in a five, six, or eight-point parish.

Piney Flats Methodist Parish, in the heart of the Tennessee Valley, recognized the need for more services and endeavored to do something about it. Accordingly, twelve young men, representing four of the five churches in the parish, were invited to the pastor's study, when a plan for a lay ministry was presented. It was pointed out that this idea was not new, but the one the Master had used when he sent out the disciples two by two. Although there were doubts and hesitations, not a single man refused to give the plan a try.

Working by Plan

Plans for executing the program were laid before the men. The first and most important part of the plan was the monthly meetings for study and preparation of the sermon to be given the following month. A schedule of services and speakers for the ensuing four months was completed. The first sermon, along with prayers for the service, was mimeographed and mailed to the six teams. This is still the practice after each study meeting.

Since there are only five churches —each one receives one laymen's service a month—one team always "floats" and substitutes in case of illness or for some other reason. Although the parish receives sixty extra services a year, each man speaks only about six times — depending upon how many times he is called upon to substitute. Of course, in the other six services, he leads the order of service from the bulletin prepared in the parish office. The men always go out two by two—one speaking, the other leading the service.

Tangible Values

After a year's trial of such a program, it is impossible to evaluate many of the intangible results, but there are many that can be evaluated.

The greatest value has been to the men themselves. Their participation in this program has led to a deeper loyalty and devotion to their respective churches and to the parish as a whole. One of these men recently remarked, "I never took an active part in the program of the church until I became a lay speaker." Another one said, "When we were asked to take part in this program, we were all scared to death; now it would make us mad if we were asked to quit." These men have seen the problems and opportunities of the church, not only from the laymen's point of view, but also from the viewpoint of the pastor.

The lay ministry program has helped to integrate and strengthen the family life of these twelve men. The wives and children are justly proud of their husbands and fathers and are concerned about their meeting their appointments. Not one of the thirty members of these twelve families is inactive in the work of of the church. It is gratifying to hear one of the small children say, "My daddy's preachin' this morning!" It is a difficult thing for a father to stand before a congregation and speak about family devotions without practicing them at home.

Stronger Churches

Lay ministry has strengthened the five congregations in our parish. With only one exception, as many or more people attend the laymen's services as attend those led by the pastor. One layman, upon being asked to help in a mid-week prayer service, accepted without hesitation and added, "You know, this is the

st time anyone ever asked me to anything in the church; I'd like be on that lay speaking team if u ever need me."

Further evidence of the effects of is program on the laymen of the rish is found in the willingness of ost laymen to help with the pro-am. For example, during the Na-onal Week of Dedication, the pas-r called upon six laymen in each urch to assist in special services. ith very few exceptions, all re-onded. It was not difficult to get ty men to consent to participate in e Week of Visitation Evangelism. Holston Conference these two ecial emphases came during the me week. Accordingly, during the ne week, some ninety-five laymen articipated in the program of the urch. This figure includes fifteen ymen—three in each church—who gularly conduct mid-week prayer rvices.

A fourth element that cannot be verlooked in any rural parish is nances. Where many members ake no pledge and give only when ey are present, the lay program as been a boon to the several budg-s. For the most part, the offerings n laymen's Sundays have equalled ose for the other services.

During the year only one member of the original twelve has been replaced. He resigned to accept the position of Church School Superintendent in his church, and this only on the condition that someone from his church replace him.

Sermonizing

Another result is the interest that has been shown in the sermons themselves. One of the laymen has written two of the sermons. Another man delivered one of his own on two different occasions. The usual procedure is that all twelve, under the guidance of the pastor, work out the sermons. However, every effort is made to encourage individuals to write sermons which are given a thorough going over by the group before they are delivered.

The results of the lay program are reaching beyond the bounds of the parish. Recently, one team was invited by a visiting worshipper to give the same sermon in the church of another parish. The pastor of a large parish in Virginia has invited six of these twelve laymen to come to his charge and tell their story to twelve prospective lay speakers.

Laymen can and will strengthen the town and country church. More of them need the opportunity to prove it.

Lay Ministers in the Tennessee Valley

F.A.O. Moves to Rome

• The Food and Agriculture Organization of the United Nations, which has had a temporary abode in Washington, D. C., has now been moved to Rome.

The F.A.O. is establishing in Washington or nearby a North American Regional Office. This arrangement was approved at the recent F.A.O. Conference. The North American Regional Office will operate the way the other regional offices do, representing the Director-General in the region, providing information about F.A.O. activities, reporting on food and agricultural developments, and generally looking after the work of F.A.O. in the region. In addition, the North American Regional Office will continue the close cooperation that has been well established between F.A.O.'s expanded technical assistance program and the U.S. Point IV work, as well as the U.N. Technical Assistance Board in New York.

The temporary address of the North American office is Dupont Circle Building, 1344 Connecticut Avenue, N.W., Washington 6, D. C.

The Commission of the Churches on International Affairs, established by the World Council of Churches and the International Missionary Council has been granted consultative status by the F.A.O. John H. Reisner of Agricultural Missions has been named by the Commission as its representative in consultations with F.A.O.

Ellenton, S. C.

• Ellenton, S.C., is in the large area chosen by the Atomic Energy Commission for a huge, new plant. The town will go in the process. Near Ellenton, a reporter for *The Reporter,* New York, recently noted this sign:

"It is hard to understand why our town must be destroyed to make a bomb that will destroy someone else's town that they love as much as we love ours, but we feel that they picked not just the best spot in the U.S., but in the world. . . .We love these dear hearts and gentle people who live in our home town."

Institutes on the Church and the Family Farm

SHIRLEY E. GREENE

• "The Church and the Family Farm" is being studied widely among rural churches in a series of county one-day institutes. Under the sponsorship of the Land Tenure Committee of the Department of the Town and Country Church, Division of Home Missions, National Council of Churches, sixty county groups have already held such institutes, and the program is beginning to move into high gear. From Vermont to Oregon, the county institutes have spread, with the bulk of them, thus far, located in the midwest and plains states.

Representation and Program

Rural pastors, farmers, professional agricultural leaders and others with agricultural interests meet for a day in a conveniently located church. When carefully planned and successfully advertised, the gathering is broadly representative. It is interdenominational, and includes men and women, both farm owners and tenants, large and small operators. Where possible it is inter-racial and inter-faith.

The program usually includes several brief factual presentations concerning the land tenure situation in the county, the recent trend in land ownership, trends in rural church life, problems confronting youth seeking to establish themselves on the farm, and the like. County extension agents, Farmers Home Administration supervisors, teachers of agriculture, and alert rural pastors are called on for such statements.

Problems and Prospects

Much of the day, however, is typically devoted to general discussion of the problems and prospects of the family farm in our county. Here is one conference in which the participants are talking about a problem, a problem which is close to them and which intimately affects their personal and community life. Discussion is correspondingly alive, informed and pointed. Rarely has such a county one-day institute adjourned before someone has cried out quite spontaneously, "We ought to do this sort of thing more often!"

The larger significance of this movement is pointed up by the growing interest in man's relation to the land which is becoming apparent in America and around the world. Communist and western leadership alike are recognizing the urgency of improved land policy and land tenure arrangements in the underdeveloped portions of the world. Both are realizing the strong political appeal of the slogans of land reform.

National Land Policy

One of the rare unanimous votes in the General Assembly of the United Nations recently occurred on a resolution which:

"*Calls upon* the Economic and Social Council . . . to prepare recommendations to the General Assembly with a view to the improvement of the conditions of agricultural populations, paying special attention to such measures as the following:

"(a) Institution of appropriate land reform;

"(b) Appropriate action on the part of the Governments concerned to render financial aid to agricultural workers and tenants and to small and medium-sized farmers through cheap agricultural credit facilities, comprehensive technical assistance and the promotion of rural cooperatives;

"(c) Construction or development, either by direct Government action or suitably financed cooperative groups, of

"(1) Small factories and workshops for the manufacture, maintenance, repair and servicing of the most essential agricultural machinery and for the storage of spare parts.

"(2) Locally-based enterprises for the processing of agricultural products;

"(d) Taxation policies designed to lighten, to the greatest possible extent, the tax burden on tenants and small and medium-sized farmers;

"(e) Promotion of family-owned and operated farms and of cooperative farms, as well as of other measures to promote the security of tenure and the welfare of agricultural workers and tenants and of small and medium-sized farmers."

Methods Differ

Methods advocated by Communism and by the West for achieving land reform will differ. Each is suspicious of the sincerity of the other's ultimate intentions. It is significant, however, that both recognize the centrality of the problem and the validity of native peoples' yearning for secure possession of an adequate farm.

In our own country, despite an unprecedented degree of farm prosperity and the existence of two million or more stable family farms, recent studies have revealed the continued existence of wide stretches of agrarian poverty, rooted quite generally in inadequate land tenure arrangements.

Government Reports

"Under-employment in Agriculture" is the title of a report issued by the Joint Congressional Committee on the Economic Report. It reveals the appalling waste of human resources with resulting poverty and misery, which typically result when land-holdings are too small.

On the heels of this startling revelation came the report of the President's Commission on Migratory Labor. "Children of Misfortune," the report calls these million human beings whose sporadic and inefficient employment is generally (although not entirely) associated with the larger-than-family farms which we have come to call factories-in-the-fields. The poverty, the sub-standard living and working conditions, the insecurity and exploitation of these people which the President's Commission documents certainly justifies the con-

lusion that "Migrants are children f misfortune. They are the rejects f those sectors of agriculture and of ther industries undergoing change."

'esults of One-Day Institutes

The county one-day institute on 'he Church and the Family Farm ıay become for your county the be- inning of a process, rich in values ɔ the farm families and the rural ɔmmunities of the county. Among ıe results which have typically owed from institutes already held, he Land Tenure Commitee cites:

A day of rich interdenominational ellowship around a common con- ern;

New insights into the importance f the family farm and its current roblems;

Discovery of the church's stake in stable farm economy;

New rapport between pastors and ther rural leaders, such as county gricultural agents, teachers, Farmers Home Administration supervisors, oil conservationists, etc.;

Determination to hold additional nstitutes to reach more people and o explore the field in greater detail;

Plans to use the one-day institute echnique to explore other rural ɔmmunity problems;

Plans for church and family farm liscussion groups in many local hurches and communities;

Encouragement of church farm nd home committees in local rural hurches;

Creation of a permanent farm and ıome committee in the county coun- il of churches.

For information and help in plan- ning your county one-day institute, write to Dr. Joseph Ackerman, Sec- retary of the Land Tenure Commit- ee. His address is Farm Foundation, 500 South Michigan Ave., Chicago 5, Illinois.

Farmer-Artist

Ed Whitacre of Jefferson County, Iowa, finds time, after working on his forty-acre farm, to paint land- scapes in pastel. He "sells many of his pictures to such folks as calendar companies," according to *Wallace's Farmer,* Des Moines, Iowa.

The Harvest Festival— A Statement

By the
DEPARTMENT OF THE TOWN AND COUNTRY CHURCH

• The celebration of "harvest home" is very old and has a place in the history of many peoples. The matur- ing harvest has inspired men to ex- pressions of praise and thanksgiving which have found their way into the religious services of all lands and faiths. The great Hebrew festivals had agricultural associations. The Feast of Unleavened Bread in the "month of earing" celebrated the appearance of the ripening ears and the start of the barley harvest; the worshipper brought a sheaf of the new grain in consecration of the first-fruits. The Feast of Pentecost was the closing festivity of the seven weeks' joy of harvest. The Feast of Tabernacles in the time of the har- vest moon was the crowning harvest festival, celebrating the ingathering of fruit, oil and wine.

Primitive folk festivals at harvest time combined with the Hebrew tra- dition under the auspices of the Christian Church to give England its joyous "Harvest Home" celebrations, Germany its "Erntedankfest" and Scotland its "Kirn." Pageantry, sports, singing, feasting and the comradeship of master, mistress and workers characterized these occa- sions and became the social and spir- itual expressions of joy at the har- vest's end. The Pilgrims kept their day of thanksgiving on the shores of New England with feasting and re- ligious exercises.

Some churches, like the Reformed, Lutheran, Mennonite, Moravian and Brethren, have continued to cele- brate "harvest home," but in some other communions this practice has been all but abandoned, or the em- phasis has been shifted to Thanks- giving Day in late autumn and the remembrance of national blessings, with but minor reference to the bounties of the harvest. This un- fortunate trend has produced a na- tion of town and country churches in whose worship the references to seed-time and harvest are peculiarly lacking. No worship can, without losing vitality, remove itself from the ordinary pursuits of men. It is especially in connection with agri- culture, where the mystery and provi- dence of seed, soil and harvest are so evident, that this needs to be kept in mind.

The Harvest Festival may be held from August to November, but Sep- tember and October are the most suitable months. It is best to keep it as a special day, apart from home- comings, anniversaries, rally days and annual meetings. Since decora- tions and offerings play such an im- portant part in this festival, it must be held when suitable produce is available. The flowers, fruits, vege- tables and other produce used as decorations and brought as thank- offerings may be given to homes, hos- pitals and other charitable institu- tions, or they may be distributed among the sick and needy in the community. Cash offerings for mis- sionary and charitable purposes may also be received at this time.

The annual Order of Service for a Harvest Festival is now ready for dis- tribution. Designed for use by a con- gregation, it calls the attention of all communions, rural and urban alike, to the opportunities for religious ex- perience and expression in services of thanksgiving and dedication at the harvest season. This year's leaflet was prepared for the Department of the Town and Country Church by Dr. James M. Carr, director of Town and Country Work for the Presby- terian Church in the U.S. It may be procured from your denominational home mission board or from the De- partment of Publication and Distri- bution, National Council of Churches in the U.S.A., 297 Fourth Avenue, New York 10, N.Y., at the following rates: Single copies, 5c each; 100 copies or more, $2.60 for each 100 copies.

Disciples Rural Fellowship

Phillips University, Enid, Okla., has organized a campus chapter of the Disciples Rural Fellowship, with about twenty-five members. This group is affiliated with its mother group, and also receives *Town and Country Church.* Edward D. Ham- ner is faculty sponsor for this chap- ter.

What is ARK?

ARK (American Relief for Korea) is the national organization recently set up with the cooperation of The State Department by ten member organizations of the American Council of Voluntary Agencies for Foreign Service, Inc. They are: American Friends Service Committee; Brethren Service Commission; Church World Service; Labor League for Human Rights, A.F. of L.; Lutheran World Relief; Mennonite Central Committee; Save the Children Federation; War Relief Services—National Catholic Welfare Conference; World Student Service Fund; Young Women's Christian Association — World Emergency Fund.

The purpose of ARK is to stimulate the flow of clothing and other relief supplies from the American people to the Korean people as a sincere gesture of humanitarian friendship. Four million pounds of clothing and supplies, valued at more than $3,500,000, have been sent to Korea by the agencies that brought ARK into being.

Any clothing, clean and in good condition, is needed. It should be shipped prepaid to ARK's warehouses: The ARK, 52-15 Flushing Avenue, Maspeth, N.Y. Contributions of money should be sent to American Relief for Korea, Inc., 133 East 39th Street, New York 16, N.Y.

Technical Aid Program

A statement designed to set forth the views of the churches on the technical aid program of the United States and the United Nations to under-developed areas was recently adopted by the general board of the National Council of Churches.

The statement asked for vigorous church support of U.S. and U.N. technical aid programs "to help people help themselves out of the slough of economic and social despond." It insisted that "the broad long-range humanitarian" aims be kept foremost and that they seek to establish "freedom, justice, health and education" for all peoples.

The Acadia of Louisiana

• Within a period of about seven months I have been in Grand Pré, Nova Scotia, and in Southeastern Louisiana. The French people called Acadians were forced to leave Grand Pré, in one of the many tragedies of history, at the harvest season of 1755. After a period of wandering, and short stay in Maryland, advance scouts of Acadians arrived in New Orleans in 1756.

The whole trek has been immortalized by Longfellow in the poem, *Evangeline*. On one of my early trips to Canada, I learned that many Englishmen do not thank Henry Wadsworth Longfellow for the poem, whereas the French people like it. It was a great tale, and it is a beautiful poem, even if not wholly historical.

There is an Evangeline Oak in St. Martinville on the Teche River in the Parish (County) of St. Martin, Louisiana. There is also a national park. The Acadian people say that the young woman named Evangeline in the great poem did find her lover in St. Martinville, after the long weary search. But when she found him he was married to another, and she literally sank to the ground in her grief. She could not speak rationally again, and died soon afterward.

The Acadians who went from France to Nova Scotia were mainly Normans. They spoke the language of the sea. All these years they have kept that version of the French language. Once when a pilgrim went from Louisiana to Quebec, and apologized there for his brand of French, a linguist in the North commended him for bringing with him elements of classical French.

The Acadians were living peacefully in pastoral Grand Pré, which I thought was the most peaceful village in the world when I first saw it in 1932. They had established themselves on rich lands off the Minas Basin of the Bay of Fundy, where the tides are supposed to be the highest in the world. "The poorest was rich in his honesty." In this scene, all of life was worth celebrating. Longfellow could write:

"Foremost, hearing the bell, Evangeline's beautiful heifer,
Proud of her snow-white hide, and the ribbon that waved from her collar,
Quietly paced and slow, as if conscious of human affection."

But the empires of England and France were at war, and it was decreed by the one that had the power that the Acadians must leave that part they had chosen of the New Scotland, Nova Scotia. The blow fell, and panic gripped the hearts of the people, in the fall of 1755. Every rafter of the house of worship shook with the consternation. From October through December the boats were loaded. There was a fleet of twenty boats, but the Empire had arranged it that some ships were not seaworthy, and about twenty per cent of the Acadians perished at sea.

ne made their way back to Cape eton Island; others landed in ıryland.

The first party in search of new ıds reached Louisiana in 1756. ıe French Governor, Baron de rlerac, was sympathetic. He was operative enough to go into oper- on. At the expense of the govern- nt six head of cattle, and rations, uld be furnished to every family. ıey went to alluvial soil, a land of nding bayous, of old cypresses with nging moss, of lands low for rice d for sugar. In this tropical cli- ate a new Acadia soon sprang up. 1765, St. Martinville was the cen- of the new settlements. The Cap- hin fathers built a church at St. artinville, which contained the rish records from the church of and Pré. (But most of these docu- ents were destroyed in a great flood 1893.) The Acadians were un- ppy under Spanish rule, 1769 to 03. But 5,000 exiles found a new e. The cattle grazed in the mead- ws. Each farm produced practically hat was consumed there.

Among the Maryland exiles was ıe Emmeline Labiche, thought by me to be the Evangeline of the em. In Grand Pré she had be- me engaged to Louis Arceneaux, ıd in the dispersion was separated om him. She believed she could ıd Louis in Louisiana, because any Acadians had found refuge ıere. Tradition has it that Emmel- ıe and her people went through the ayous to reach St. Martinville, that ı reaching place the first person ıe saw was Louis, that she ran to im joyfully, that he turned her way sorrowfully and went to his mily. For a time Emmeline neither ıoved nor spoke. From then on a lank expression hid her anguish un- l she died.

There are now some 300,000 de- endants of the bands of Acadians. here is a parish named Acadia, and ı it, at the seat, Crowley, the Na- onal Rice Festival is held each year. ı these communities, French is still oken. Among the parishes with ıany Acadians are: Acadia, St. Mar- n, Iberia, St. Mary, Vermilion, La- ayette, St. Landry, Evangeline. As ıany as "four or five" crops of vege- tables a year have been grown here. There are still cattle in meadows aside of rice and sugar fields. The abrasions of common speech have turned Acadian into the corrupt "Cajun" in Louisiana. The people have roots here, and the churches have roots here—the Roman Catholic Churches. It is a land of hospitality, practical charity, informal mutual aid. In short, this is a rural culture, and its people are unashamed of it.

Long ago Longfellow put it this way:

"Beautiful is the land, with its
prairies and forests of fruit trees;
Under the feet a garden of flowers
and the bluest of heavens
Bending above, and resting its
dome on the walls of the forest.
They who dwell there have named
it the Eden of Louisiana."

—B.Y.L.

Religious Radio Workshop

The sixth annual Religious Radio Workshop, sponsored by the National Council of Church's Department of Broadcasting and Films (formerly Protestant Radio Commission), was held this year at the Butler University School of Religion in Indianapolis, Indiana.

Ministers and other religious leaders attended this Workshop and worked under the guidance of nationally known religious and commercial broadcasting experts to develop broadcasting policies, programs and program series which will fit the needs of their own communities.

The Workshop is designed for religious and lay leaders who have responsibility in the field of religious broadcasting to acquire new ideas and to work out their problems.

CHURCH BUILDING LITERATURE

For a list of more than 100 items of literature provided by the Bureau of Church Building and Architecture, send a card to

E. M. CONOVER, Director
Room 808
300 Fourth Avenue, New York 10, N. Y.

Little Farm, Good Life

• The Wendell Rolstons, members of the Church of the Brethren, received a most complimentary write-up in a feature article in a recent issue of *Country Gentlemen*. Their one hundred acres, a little farm by Corn Belt standards, is most productive.

"It's more the way they live, share, and serve far beyond workaday affairs of a 'little' farm with an amazing gross income in capital returns and personal satisfaction."

Soil conservation is almost a religion. What's more, the Rolstons have sponsored the Wassail Wittuks, a couple among the displaced persons arriving in the United States.

"A Sticker or a Mover?"

"Preacher, are you a sticker or a mover?" This question is in the hearts of many rural church people who find it difficult to get a good minister and keep him. "Rural Churches Have Troubles Too," and this is one of them, says Adolf Fritz in a recent issue of *The Messenger*, national organ of the Evangelical and Reformed Church, published in St. Louis, Missouri.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Point Four and Peace

HENRY G. BENNETT

• The security of our Nation and of our people is a subject that is uppermost in all of our minds. All of us are deeply concerned with the immediate threat to the freedom and well-being of the United States of America.

I am no expert on military matters—but I would like to point to an arm of our defense which, in my opinion, is no less powerful and no less essential to our survival as a free nation. That arm of American defense is the Point Four program for the economic development of what are called the "underdeveloped" areas of the world.

Seeds of Democracy

Military rearmament is an unhappy necessity. Economic development is not only a necessity, but a great and inspiring opportunity. It is an opportunity to sow the seeds of democracy among people who no longer accept poverty, disease, and ignorance as inevitable facts of life. It is an opportunity to create new wealth for the benefit of all free peoples. Finally, it is an opportunity to win friends and allies for our cause.

What do we mean by "economic development?" Perhaps our own history provides some of the answers to this question. If we look into the American past, we see that there have been three key elements, all closely tied together and all essential to the development of our free and prosperous society: first, the untapped wealth of natural resources; second, the application of capital; and third, the energy and skill to produce.

We in this country have been blessed with natural resources: the wealth that lies dormant in our forests and rivers, in our soil and beneath our soil in mineral and oil deposits. In the underdeveloped areas of the world where the Point Four program now operates, in Latin America, Africa, the Middle and Far East, there is likewise an untold wealth of natural resources, waiting to be surveyed, worked, and harnessed to human needs.

The Point Four program is a highly economical means of spreading knowledge and skills. It is a powerful arm of American diplomacy, not only for the future but for today. It is the best and soundest opportunity to invest in peace that has ever been offered to Americans or any other great people.

—From *Foreign Agriculture*

Manitoba Folk-Schools

• The story of Canada's young folk-school movement is told in an attractive well illustrated pamphlet entitled, *Manitoba Folk Schools: The First Ten Years, 1940-1950.* John K. Friesen and John M. Parsey have prepared this account of Manitoba's experience in initiating this project in educational philosophy.

Manitoba's folk schools follow a Swedish pattern of having the schools in short sessions traveling from community to community. They have been fostered by the Manitoba Federation of Agriculture, and during the year 1949-50 were attended by 145 students between fifteen and thirty years of age.

This pamphlet may be procured from Community Service, Yellow Springs, Ohio, for 50 cents.

Training for Teachers

In a report to the general board of the National Council of Churches, Dr. Roy G. Ross, the Council's associate secretary, urged adequate training from some 2,000,000 lay teachers for the Church's religious education program. He listed teacher training as one of the major educational problems facing the new National Council.

Why Is the Rural Church Un-represented?

• Since attending the organization meeting of the National Council of Churches at Cleveland, I have studied the list of delegates and have reflected on the status of the town and country church, not only in the National Council but in all councils of churches.

The roster of the voting delegates carried their mailing addresses, and these were largely a repetition of the cities of our land. One didn't often see anything so rural as Fairview, or Hayesville, or Doylestown.

Sociologists have frequently pointed to the rural roots of Protestantism in America. Likewise they have pointed out that rural qualities have given stability to urban institutions. But it is not on this basis alone that denominations should be more concerned in giving proper representation to their rural constituencies. The urban people of the denominational councils need to cultivate more adequately a concern for all sectors of our organizations to have opportunity for participation in the planning of the work.

The denominations should provide adequate representation from the town and country churches, so that the voice of rural America may be heard in the National Council in its various divisions.

Affected by the common American mood, we too often forget the abilities of the man with a rural address and accept a city mailing address as evidence that man has achieved!

The National Council has undreamed of possibilities. The matters I have dealt with are not faults of the Council; rather they are well known faults of denominational life carried over into the Council. It is my earnest hope that the National Council of Churches may be a united and broadly representative Protestantism, working effectively toward Christian living in America.

—Claude J. Snyder, Chairman
Department of the Town and Country Church

American Cooperators Aid Kagawa

Toyohiko Kagawa, noted religious ·ader, has received the first ship-·ent of medical books to arrive in ·okyo at the cooperative hospital hich he founded. The books were ·nt through the CARE-UNESCO ook Fund. The titles include many p-to-date medical books.

CARE representatives also pre-·nted to Dr. Kagawa a shipment of lankets, baby foods, woolen suiting nd knitting wool packages, sent by .S. contributors.

Dr. Kagawa has for many years een combining his many religious ctivities with organization of co-peratives. The organization named ARE is a cooperative which num-ers among its constituent members group of religious and rehabilita-on agencies.

Benjamin Bushong in Munich

Benjamin G. Bushong has begun ·rvice in Germany as Church Vorld Service Appellate Officer. In is capacity he will help "screen")isplaced Persons and German ex-ellees under the present Displaced ersons Act for resettlement in the Jnited States. He will work directly vith the Deputy Commissioner of ne Immigration Naturalization ervice.

For this special assignment, Mr. Bushong is on loan from the Breth-en Service Commission. He is per-aps best known as director of the Heifer Project Committee which has ·ipped thousands of heifers to ·nds abroad.

Leach in Japan

Carl A. Leach, editor of the *Dairy Goat Journal,* Columbia, Mo., has one to Japan "to assist and advise vith the schools, missions, hospitals nd individuals in Japan who re-eived dairy goats as part of the reat work of the Heifers for Relief roject Committee . . . The goats ave prospered greatly in their new nd, and the government wants to ive increased emphasis on dairy oats in the Japanese economy."

On the Rainbow

GILBERT WHITE

("Look upon the Rainbow, and praise him that made it; very beautiful is it in the brightness thereof."—Eccles., XLIII. 11.)

On morning or on evening cloud impress'd,
Bent in vast curve, the watery meteor shines
Delightfully, to th' levell'd sun opposed:
Lovely refraction! while the vivid brede
In listed colours glows, th' unconscious swain,
With vacant eye, gazes on the divine
Phenomenon, gleaming o'er the illumined fields,
Or runs to catch the treasures which it sheds.
Not so the sage: inspired with pious awe,
He hails the federal arch;† and looking up,
Adores that God, whose fingers form'd this bow
Magnificent, compassing heaven about
With a resplendent verge, "Thou mad'st the cloud,
"Maker omnipotent, and thou the bow;
"And by that covenant graciously hast sworn
"Never to drown the world again:‡ henceforth,
"Till time shall be no more, in ceaseless round,
"Season shall follow season: day to night,
"Summer to winter, harvest to seed time,
"Heat shall to cold in regular array
"Succeed."—Heav'n taught, so sang the Hebrew bard.§

† Gen., IX. 12-17. ‡ Gen., VIII. 22. § Moses.

Interdenominational School for Rural Ministers

An interdenominational school for rural ministers and their wives was held last spring at the Rural Church Center on the American Baptist assembly grounds near Green Lake, Wisconsin. Sponsored by the Wisconsin Council of Churches, this school was under the direction of Dr. Mark Rich, Secretary of Town and Country Church Work for the American Baptist Home Mission Society.

With a beautiful rural setting and teachers who were all workers in the rural church field, the entire emphasis of this in-service training institute was on rural church life. Twenty ministers and five ministers' wives attended.

Dr. Rich led the Bible Study course, centering it around the rural values of Genesis and the Psalms; Professor M. E. John of Pennsylvania State College taught a course in social psychology; the Rev. Alan Darling, pastor of a rural Presbyterian church at Oswego, Ill., conducted a course in preaching, which dealt with rural themes. Dr. Carl Hutchinson, educational director of the Ohio Farm Bureau showed how to organize small groups for the discussion of community and national problems in the interests of democracy. The Rev. Ralph L. Williamson, director of the Rural Church Institute, Ithaca, N.Y., taught a course on Churches in Cooperation. Dr. T. A. Tripp, Secretary of Town and Country Work for the Congregational-Christian Churches, conducted a course on Community Study, which included a demonstration project at Rio, Wis. Music, art, and handicraft rounded out the program.

A cooperative, organized for the purpose of getting better acquainted with cooperative principles, conducted a store to supply students' needs and a laundry to wash the towels and aprons for the school. The profits were donated to the Rural Church Center for a fireplace.

—W. A. Smith

Mail Carrier's Mission

Lincoln Kilby, a fifty-eight-year-old rural mail carrier of Vandalia, Missouri, recently completed a fifty-five-day study of British life, which was financed by his neighbors and members of the Vandalia Business and Professional Men's Club.

Mr. Kilby found the British friendly, and believes that "there should be more of such visiting back and forth among all peoples."

NATIONAL CONVOCATION

on THE CHURCH IN TOWN & COUNTRY

Under the Auspices of the Department of the Town and Country Church, Division of Home Missions, National Council of the Churches of Christ in the U.S.A., 297 Fourth Ave., New York 10, N.Y.

Portland, Oregon
October 30-November 1, 1951

General Information

WHO MAY ATTEND? You! if you are interested in the Town and Country Church. Ministers, ministers' wives, lay people, administrators of the church, religious educators, editors, officers of farm and rural community organizations, employees of civic and government agencies—all are invited.

ROOMS will be provided in homes through the cooperation of the church people of Portland at prevailing tourist rates. *Please make application in advance,* mailing this to the Rev. Gilbert B. Christian, Oregon Council of Churches, 215 S.E. Ninth Avenue, Portland 14, Oregon. The Oregon Council of Churches cannot be responsible for any request received later than October 19, 1951. People going to hotels must make their own reservations.

FOR ASSIGNMENT to a room, report immediately upon arrival to

FIRST BAPTIST CHURCH
12th and Taylor Streets
Portland, Oregon

An attendant will be at the registration desk on Monday, October 29, from 5:00 to 6:00 P.M. and 7:30 to 9:30 P.M. Tuesday, the registration will begin at 8:00 A.M. and continue through the Convocation sessions.

Advance Registration

TO HELP carry the expense of the Convocation, a registration fee of $1.00 will be charged. Persons residing in the state of Washington are requested to send $1.00 for registration in advance to Washington-No. Idaho Council of Churches, 312 Old Times Building, Seattle 1. Others are requested to send $1.00 for registration in advance to Oregon Council of Churches, 215 S.E. Ninth Avenue, Portland 14, Oregon.

Outline of Program

HEADQUARTERS: First Baptist Church, 12th and Taylor Streets.
All sessions will be held in this church.

REGISTRATION: Monday, 5:00 P.M. to 6:00 P.M.—Church; Monday, 7:30 P.M. to 9:30 P.M.—Church.

TUESDAY, OCTOBER 30

8:00 A.M.—*Registration*

9:15 A.M.—*Opening General Session*
"The Purpose of This Convocation"
Claude J. Snyder, Chairman of the Department of the Town and Country Church

9:30 A.M.—*"Some Developments in the Pacific Northwest"*
Paul Raver, Bonneville Power Administration Portland

10:15 A.M.—*Worship Service*
John C. Hanchett, Federated Church, Kellogg Idaho

10:45 A.M.—*Commissions Meet* (see list)

2:00 P.M.—*General Session*
Panel: "Youth's Contributions to Town and Country Churches"
Harry Atkins, Disciples of Christ, Dufur, Oregon Chairman

3:30 P.M.—*Commissions Meet* (see list)

7:30 P.M.—*General Session*
"Christian Citizenship and Public Affairs"
Charles A. Sprague, former Governor of Oregon *Oregon Statesman,* Presiding
Douglas McKay, Governor of Oregon
Arthur B. Langlie, Governor of Washington

WEDNESDAY, OCTOBER 31

8:45 A.M.—*Worship Service,* Mr. Hanchett

9:15 A.M.—*General Session*
"This is How We Did It"
Vernon Brooks, Community Church, Grand Coulee Washington
"Migrant Labor and the Town and Country Church"—A Panel Discussion
Mrs. F. E. Shotwell, Division of Home Missions National Council of Churches, Chairman

10:30 A.M.—*Commissions Meet* (see list)

1:15 P.M.—*General Session*
"Churching the Columbia Valley"
Arthur L. Frederick, Washington-Northern Idaho Council of Churches
Ross W. Sanderson, Congregational Christian Churches

3:30 P.M.—*Denominational Meetings, including dinners, as arranged by officers of the denominations*

8:00 P.M.—*General Session*

Worship Service—Ralph Walker, Minister of First Baptist Church

"Contributions of Women's Organizations to Town and Country Churches"

Mrs. James D. Wyker, General Department of United Church Women, National Council of Churches, Chairman

THURSDAY, NOVEMBER 1

9:00 A.M.—*Summary of Commission Reports*

Thomas Alfred Tripp, Congregational Christian Churches, Chairman

10:30 A.M.—*Final General Session*

"The Town and Country Church in the National and International Crisis—What Should We Emphasize in Our Programs?"

Calvin Schnucker, Dubuque Theological Seminary, Dubuque, Iowa

11:30 A.M.—*Worship Service*, Mr. Hanchett

12:00 M. —*Adjournment*

Commissions

Each Commission will meet at 10:45 a.m. and 3:30 p.m. on October 30, 1951; also at 10:00 a.m., October 31.

Each Commission will consist of an interested group of people who will think together for the purpose of formulating recommendations as to future program emphases for the rural church — national, state and local, *especially local.* All attending the Convocation are invited to participate in the Commission meetings.

1. *The Church and Farm Policy*
   Thomas Alfred Tripp, Congregational Christian Churches
2. *The Church and the Family Farm*
   Joseph Ackerman, Farm Foundation
3. *The Church and Migrant Labor*
   Mrs. F. E. Shotwell, Division of Home Missions, National Council of Churches
4. *The Church and Community Agencies*
   L. R. Breithaupt, Oregon State College
5. *Church Cooperation in the Rural Community*
   Gertrude L. Apel, Washington-Northern Idaho Council of Churches
6. *Financing the Town and Country Church*
   George Kerr, United Presbyterian Church
7. *Religious Education in the Town and Country Church*
   Pearl Sherlock, The Methodist Church
8. *Lay Participation in the Town and Country Church*
   Paul Landis, Washington State College
9. *Methods of Making Church and Community Studies*
   Roy A. Sturm, The Methodist Church
10. *Architecture of the Town and Country Church*
    Elbert M. Conover, Bureau of Church Building and Architecture
11. *Publicizing the Town and Country Church*
    Ernest W. Peterson, *Oregon Journal*
12. *Recruiting for the Rural Ministry*
    Calvin Schnucker, Dubuque Theological Seminary

The field of "town and country" is variously defined to include centers of population up to 2,500, or 4,000, or 5,000, or even 10,000. Each denomination may make its own decision.

PORTLAND, OREGON, HOTELS

To make reservations, write directly to the hotels.

Congress Hotel, S.W. 6th Avenue and Main Street
$3.50 up Single.....$5.00 up Double

Heathman Hotels, 731 S.W. Salmon Street
$3.50 up Single .....$5.00 up Double

Imperial Hotel, S.W. Broadway at Stark Street
$3.00 up Single .....$4.00 up Double

Mallory Hotel, S.W. Yamhill at 15th Avenue
$3.50 up Single.....$4.00 up Double

Multnomah Hotel, S.W. Fourth Ave. and Pine St.
$3.50 up Single .....$5.00 up Double

Nortonia Hotel, S.W. 11th at Stark Street
$2.75 up Single.....$3.25 up Double

Roosevelt Hotel, 1005 S.W. Park Avenue
$3.00 up Single.....$4.00 up Double

Roseland Hotel, 1318 S.W. Alder Street
$2.50 up Single .....$3.50 up Double

St. Francis Hotel, 1110 S.W. 11th Avenue
$3.00 up Single .....$4.00 up Double

Robert Frost's America

Robert Frost is a poet who can be understood anywhere; a poet with learning who does not parade his learning; one who can write poems different from one another yet alike; one who is a master of technique yet so subtle the technique is not noticed; one who is more and more read and a generous giver—these and many more characteristics are given in Mark Van Doren's article on "Robert Frost's America" in the June *Atlantic.*

Mr. Frost never grows tired of his function. "His language is plain." He is always talking to justify silence, like most New Englanders (according to Mr. Van Doren). He is a philosopher who buries his wisdom not in, but behind his poems. He is always studying the world. His muse is cantankerous (Mr. Van Doren does not say like New Englanders'—Mr. Frost was, after all, born in San Francisco).

Good fences are important for good neighbors. Without the wall one might "confuse himself with the other and cease to exist." Finally there is the poet's humor—"an indispensable thing." If a man were tragic he could never say half as much as Mr. Frost said about the woman in the Civil War who believed all men were created free and equal.

"Most of the change we think we see in life
"Is due to truths being in and out of favor."

"The new is old and the old is new," Mr. Van Doren remarks.

Book Reviews

Mission to America. By Truman B. Douglass. Friendship Press, 156 Fifth Ave., New York 10, N.Y. 1951. Cloth, $2.00; Paper, $1.25.

Based on the home mission theme for 1951-1952, "Churches for Our Country's Needs," this book is the general interdenominational guide book for this year's home missions study groups.

"The primary mission of the Christian fellowship," states Dr. Douglass, is "to bring the church into being where it does not now exist, to empower it where it is weak, to recreate it where it has fallen into desuetude and sterility, and to unite its diverse families in one witness to its one Lord."

In this book the author cites the different "aspects of American life that are in contradiction with Christianity and that make the nation a mission field," and he offers a dynamic program for meeting the challenge.

This program requires, first of all, "a new consecration of the whole company of professing Christians to their common mission" of advancing the kingdom of God into every part of America. Then comes "Church Extension," with its many ramifications, "Penetration through Christian Institutions," and "contemporary media for the dissemination of information and ideas." There must be a much wider "sharing of responsibility," Dr. Douglass iterates, if the whole church is to fulfill its mission.

Now!

Now! Everybody Needs a Church is a magazine which should be read with *Mission to America.* It, also, is based on the 1951-1952 home mission theme, "Churches for Our Country's Needs," and is published by Friendship Press, 156 Fifth Ave., New York 10, N.Y.

Now! offers stories of missionary adventure on the home front; it tells what some churches are doing to meet the needs of their members and their communities; it presents biographical sketches and human interest stories.

It also offers six pages of suggestions for leaders of adult and youth groups who are using *Mission to America* and *Now! Everybody Needs a Church* as text books in their home mission study.

Now! is priced at thirty-five cents, and may be procured from Friendship Press.

—R. B. R.

The Land is Mine. By Paul V. Maris. (U.S. Gov't Printing Office). 1950. $1.75.

One of the staunchest friends of the family farm in the United States for many years has been Paul V. Maris. As Director of the Farm Ownership Division of the Farmers Home Administration since its creation in 1937, Mr. Maris has been in a unique position to study the problems of the family farm and to do something creative about them.

Now upon his retirement from government service, Mr. Maris gives us in *The Land is Mine* a remarkably objective appraisal of the Farm Ownership program of F.H.A. The book combines the careful documentation of the research scholar with the warm vitality of what is essentially an autobiography, for in a real sense Paul Maris has been the Farm Ownership program. He has lived it and served it with a passionate personal conviction far beyond the normal call of duty.

The Land is Mine discusses every phase of the Farm Ownership program. The F.O. program is, in a word, a program of supervised credit to potential family farmers who are unable to secure credit from any other legitimate source. Loans may be made for 100% of the value of an economically adequate small family unit or insured for 90% of the value when the loan is advanced by a private source. The borrower is allowed up to forty years for repayment on a modified variable payment plan.

Despite its wealth of detail, the book is rarely tedious. Even the casual reader will hardly dare skip many pages lest he miss the frequent flashes of truly basic insight which flow from the author's long experience and deep concern.

—Shirley E. Greene

Not One of the "Twelve Greatest Churches"?

Ministers who are doing their level best to "carry on" God's work at their appointed posts should not be too despondent if those posts were not included in the recent poll of "The Twelve Greatest Churches," made by *The Christian Century,* writes Mrs. John D. Long in a spring issue of the *Gospel Messenger,* Elgin, Illinois.

"If yours is not one of America's 'Twelve Greatest' Churches," you need not succumb to the nation-wide epidemic of "self-abasement," the writer says. All churches cannot be "great;" neither can all ministers or all lay people be what the world calls "great;" but the man who does his best "has the thrill of joining the rejoicing millions of obscure, ordinary people who have accepted the ease of mind and rest of spirit which Jesus offers when he says, 'Come unto me, all ye that labor and are heavy laden . . .' "

Prayer

Our Father in Heaven, Lord of field and forest, hill and stream, we thank Thee for the manifestation of Thy power in all growing things. Fruitful soil, quickening sunlight, favorable rains are Thy good gifts to us. As Thou hast made us to have dominion over all the work of Thy hands, help us, by Thy spirit, to enter into our heritage, esteeming it a high calling to be Thy husbandmen. Help us to be mindful of Thy partnership in all the cultivation of our gardens and the care of our flocks and herds. And when the ground hath brought forth plentifully and earth hath yielded her increase may we know that Thou hast given us our daily bread, and give Thee thanks. In Jesus' name. *Amen.*

—Hilda L. Ives